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AUTHOR Guerra, Manuel H.
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ABSTRACT

In this paper, presented at the 1965 Annual Conference on the Education of Spanish-Speaking Children and Youth, the author discussed the moral issue of social and economic injustice as related to Mexican Americans. He pointed out the inequities of unemployment, poverty, and education which are part of the background of the problems facing the Mexican American child. Participants in the conference were reminded of the fact that other conferences on Mexican Americans had failed because discussions of problems fell on deaf ears or because of failure to initiate or implement the recommendations which were made. In summarizing, the author cited the need for (1) sincere efforts to understand the culturally different child, (2) recognition of his talents and problems, (3) reinforcement of his self-confidence, (4) appropriate educational and guidance programs, (5) appropriate teacher preparatory schools and in-service workshops, (6) equal social and economic opportunities, and (7) cooperation of all segments of society. (EJ)

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Paper Presented By

Dr. Manuel H. Guerra
Consultant of Foreign Languages
University of Southern California
Los Angeles, California

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on the Education of Spanish-Speaking
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The Mexican-American Child: Problems or Talents?

The question which we pose for ourselves today resides in the educational process of California. But on a larger canvass, it resides in the American conscience where the moral issue of social and economic injustice is being redressed. The inequities of unemployment, poverty, and education of minority groups in America are being corrected with new social awareness and responsibility. Indeed, the restlessness of world thought and social awakening finds its impetus in our American search for social progress and reform. For this reason, as we turn our eyes toward the Mexican-American people let us keep in mind the purposes which bring us here, the democratic spirit of American civic life, and the realities of the world and our community today.

As a matter of fact, we cannot understand the Mexican-American child if we do not understand the Mexican-American community from whence he comes. We cannot understand the Mexican-American community if we do not understand the views of its leaders, the feeling and attitudes of its people. This conference, like all conferences will only succeed if we listen carefully and thoughtfully; speak sincerely and clearly; and later, be willing to initiate or implement whatever suggestions or recommendations are made. The reason why other conferences on the Mexican-American child and the Mexican-American community have failed is because the Mexican-American leaders, indeed, recognized authorities in the Mexican-American Affairs, spoke to a deaf audience who were unwilling to entertain seriously the recommendations for social and educational reform. This is not unusual. The Mexican-American community well understands this attitude, and possibly because of it in the past, has been disenchanted with promises and programs. This conference is a challenge for all segments of the community alike. The Mexican-American community cannot

resolve its problems by itself, because by and large, they are not alone the problems of the Mexican-American community, but those of our entire society. In other words, what afflicts any group of our citizens in America, concerns all of us. We share responsibility for the conditions affecting the Negro, Mexican-American, Japanense-American, Puerto Rican, etc., regardless of our own race or national origin. That is the American way. That is American citizen-ship alive in community action. We are here out of a voluntary sense of duty, a desire to learn and help, a spirit of neighborliness and cooperation.

If it is true that the Mexican-American child has been neglected in California education, it is also true that the Mexican-American community has been the forgotten minority. The Mexican-American community resents this fact and feels badly about it. It also resents the fact that it has been placed in a competitive position with the Negro community for the acquisition of State and Federal funds. Mexican-Americans feel genuine empathy for the Negro and they have proven their support by endorsing Negro candidates for office and Negro programs. No one understands better the plight of the Negro than the Mexican-American community who for a century before the Negro came to California in any numbers experienced prejudice, bigotry, and political disenfranchisement. There is a tendency to forget that the Mexican-Americans are indigenous to California and to think that their problems and numbers do not deserve the attention which the Negro community has received. As a matter of fact, statistics tell a different story. There are two million citizens of Mexican-American descent in California, or 10% of the population. However, there are 33% drop-outs in the schools today of Mexican-American background, and about 17% juvenile delinquency. There are upwards of 40% of the inmates of penal institutions in California from Mexican-American descent, and as much as 40% to 60% drug addicts of the total addicts. Unemployment of

unskilled workers among Mexican-Americans run very high; agricultural workers unemployed often high, and the people on relief of Mexican-American origin equally high. Let us not fool ourselves into believing in false security. Just because the Mexican-American community does not dramatize its squallor, poverty, and misery and puts a torch to East Los Angeles does not mean that our people are not frustrated and suffering. It does mean, like all Hispanic peoples, we are a little more stoic, and perhaps a bit more philosophical and fatalistic. The family plays a prominent role in Mexican-American life; hispanic moral fibers weave strong bonds among family ties. In this respect, the Mexican-American community bears some resemblance to the Jewish home and culture. In money matters, the Mexican-American community bears more resemblance to the Negro culture.

What would you say is the legal status of the Mexican-American, and from what date does this citizen belong to the American Republic? Although the Mexican-American is indigenous to California,it was not until the Treaty of Guadalupe Hidalgo, concluding the Mexican-American War in 1848, that the terms of the Treaty define the status of our citizens who reside North of the Rio grande and Gila Rivers. As the present Southwestern States entered Statehood some from Territorial status,. others like Texas and California from a Republic status, citizens of Mexican parentage automatically became American citizens, with all the rights, privileges, and responsibilities thereof.

Another thing we must keep in mind as we explore this subject today is the fact that Mexican-Americans who speak Spanish, whose customs or traditions propagated in Spain or Mexico, whose religion is predominately Roman Catholic, seemingly identifies them with some foreign government or foreign loyalty; at least in the eyes of the non-Spanish speaking masses. However, we never

stop to think that Juan de Onate, the founder of Santa Fe, New Mexico, and the explorer of Florida, Ponce de Leon, have equal status with Roger Williams of Rhode Island or William Penn of Pennsylvania. Moreover, that Juan de Onate and Ponce de Leon spoke Spanish and Roger Williams and William Penn, English; that the Spaniards were Catholics; The Englishmen, Protestants. It is difficult for some people to think of Spanish and French as American languages, just like English, and that the people who speak them, as loyal citizens of the United States. In fact, there has been a mistaken labor by State Departments of Education, in violation of the Treaty Guadalupe Hildalgo between Mexico and the United States, to remake every Mexican-American child in the image of his Anglo-American counterparts. Spanish has been banned from the playgrounds and classrooms, Mexican-American customs and tradition discouraged in the community, and Mexican-American habits ridiculed in public. The cliche which we all know of a Mexican sleeping under a cactus plant is indeed a myth, but it serves to ridicule the institution of the siesta which modern psychiatrists are now recommending to preserve the heart and nervous system.

But if it is true that the Mexican-American minority is ridden with social problems it is also true that there are many merits which we must also assess. For example, in World War II and Korea more Mexican-American servicemen were awarded the Congressional Medal of Honor than any other group. At the height of psychological warfare in Korea, there were no cases of treason or desertion under fire involving Mexican-American combatants. It is noteworthy that many of these young men were the same kids who grew up in squallor and poverty in barrios across the tracks of cities and towns of the Southwest, and who did not complete an eighth grade education. This argues well for the family and home of the Mexican-American community, which, despite its problems, gives its children a sense of loyalty which cannot be denied. More Mexican-American men

and women serve in the Armed Forces of the United States than any other group at the present time.

On the economic front, the Mexican-American community constitutes a vital and energetic labor market from which the wheels of industry and commerce rotate. The Mexican-American community has been largely responsible for the harvesting of fruits and vegetables, before the importation of Mexican farm labor, and subsequent to the departure of the braceros. This community has one of the largest purchasing powers of any group for manufactured and other commercial products. And one only has to see the volume of advertising conducted by Channel 34 TV station, in Los Angeles, to understand this fact.

Moreover, not only do Mexican-American professionals administer to the needs of their community, but to that of all society as well. In such fields as government, education, pharmacy, industry, commerce, medicine, law, architecture, nursing, engineering, law enforcement, aviation, etc., Mexican-Americans serve the public with competence and dedication.

But this brings us directly to the subject of Juanito, the Mexican-American child, his image of his heritage and citizenship, and the adverse conditions in the community which affect him.

Mexican-American leaders have been stating throughout the State that there is a need for the community to share position of authority, responsibility, and leadership, and not relegate them to people of only one race, national origin, or social class. The reasons behind such a demand are obvious. The Mexican-American community contends that there are many well qualified professional men and women whose appointment or election to office would do much to raise the image of the Mexican-American in society and raise the standards of democratic representation. However, appointments of well qualified people to positions of authority and importance from the Mexican-American community are few and far between. In many areas, as we shall see

in a moment, they are non-existent, and have been this way throughout the history of the State; in other areas, they are negligible in number and even less impressive in their importance and function. Both the Negro and Mexican-American people feel alike in this matter. How can we bring up our children to believe in their first class citizenship when they see evidence everywhere of their second-class opportunities?

For example, everyone will tell you there is no discrimination against Mexican-Americans in positions of authority, responsibility, or greater remuneration. People are selected, they say, on the basis of qualifications. Competition is great, and the best people are selected for the job, regardless of other arbitrary distinctions. Now, concerning the Mexican-American community, what does this mean? Does it mean there are no qualified Mexican-American applicants for these positions? Does it mean that they cannot compete successfully with their competitors? Does it mean they do not apply for positions? We know the answers. There are many competent and well qualified Mexican-American professionals. We know they can compete successfully because in other States comparable with California they have already done so. Nevertheless, the results are the same. Mexican-Americans have a most difficult time acquiring a position for which they have good qualification, if they succeed at all. Most of the time they are simply not considered for the job, seriously.

If we may document this fact, let us turn to the conditions of the California State College system, for example. Perhaps few people would seriously doubt that the field of Spanish language and literature and competitive athletics are two areas where our boys and girls demonstrate outstanding ability. The American Association of Teachers of Spanish and Portuguese awards every year a number of its highest medals to Mexican-

American boys and girls who compete successfully in national examinations. Hardly a year goes by, in one of our many football, basketball, baseball, trac leagues and events, that Mexican-American boys do not achieve highest honors, awards, and trophies. However, there has never been a football coach or athletic director of Mexican-American background in the history of any of our eighteen State Colleges. With one exception, there has never been a Chairman of a Foreign Language Dept., of our eighteen State Colleges. We ask ourselves, are there qualified applicants? Do they apply for these positions? Is the competition so great in their area of strength that they are turned down for someone else?

But let us see if there is a pattern. The community college should serve the community. In a community with 100,000 Mexican-American citizens, there is only one Mexican-American on the faculty, on a part-time basis, with a total of 240 people on the staff. That is, less than one-half percent of the faculty. Two State Colleges have employed no Mexican-American scholars and teachers, despite the fact that both Counties where they are located have 70,000 Mexican-American citizens.

What about administration? How many college presidents of Mexican-American origin have we appointed in California? That is to say, in the past eighty years? Five? Three? One? The answer is none. There are over seventy Jr. Colleges; twelve private colleges and universities; eighteen State Colleges; nine university campuses.

The Mexican-American community poses this question: Why isn't there a Mexican-American citizen on the State Board of Education? On the State College Board of Trustees? On the State University Board of Trustees? The Mexican-American community of California pays ten percent of the taxes for

the schools, but it does not have 1% representation on the Boards, Trusteeships, or Commissions of Education responsible to the public will.

What does this do to Juanito's image? What defeats our teaching of basic American democracy to Mexican-American children is not that they do not do their homework, but that society practices inequities that are inconsistent with the theory and principle of our schools. Mexican-American drop-outs have been traced to this demoralization. What kind of image of himself do you think the average Mexican-American drop-out entertains?

The Mexican-American community is trying to arrest this problem. For example, the Youth Opportunities Foundation has initiated a scholarship drive to send deserving Mexican-American boys and girls to college and university. Dean Atkinson of UCLA reports that of the seventeen students admitted this year all are doing better than the average freshman of the freshman class. It is noteworthy because many of these youngsters were denied admission elsewhere because of their low academic average. The Foundation is also experimenting through its Fine Arts Committee the bringing of Mexican-American artists and entertainers to the schools for performances and appearances. The celebrated jazz artist, Mr. Eddie Cano, co-chairs this committee with me, and already has brought his quartet to play at Lincoln High School, East Los Angeles Jr. College, and USC. Others include Miss Vikki Carr, Trini Lopez, Val Martinez, Manny Lopez, and more. This is an effective way to keep boys and girls in school, and remind them that if others can make it, they can too.

What's wrong with the Mexican-American child? Prof. George Sanchez of the University of Texas once told the public of Alameda County in Northern California that the Mexican-American child was not a problem because he came to school speaking Spanish; the problem was that no one in the school could

understand him. This point sums up the feelings of the Mexican-American community. This point escaped the entire three day conference, sponsored jointly by the State Department of Education, Alameda County Schools and the Union School District. Others who spoke did not represent the leadership of the Mexican-American community nor a knowledge of contemporary feeling and thinking. The keynote speaker spoke in vain. When Juanito comes to school speaking Spanish, we hope someone will be there who understands him. Yes, Juanito has problems, but this is not one of them. We are talking about the gifted child, the child with the gift of tongues, the bi-lingual and tri-lingual American child, who is fluent in more than one language. In the past, the Mexican-American child has been made to feel ashamed of his Spanish language, Spanish surname, Mexican heritage, and Mexican parents. Mr. Arthur Tindell, Supt., of Schools of the Whisman School District, in Santa Clara County once confided in me that Mexican-American children were being punished and made to stay after school because they were overheard speaking Spanish on the playground. What the non-Mexican-American does not understand is that our children return home belligerent, seeking a quarrel with his parents; confused, frustrated, and disappointed. The child develops an inferiority complex which he readily expresses in the neighborhood gang of other rejected children like himself. This undermining of parental authority, disaccrediting of his home culture, and disassociating the child from his identification with society are largely to blame for the high incidence of Mexican-American juvenile delinquency and drop-outs in the schools.

No, the problem is not Juanito's knowledge of Spanish. Knowledge of any language is not a problem. His fluency in Spanish is a definite asset which the Federal and State governments are spending millions of dollars to develop

through the National Defense Education Act. If both the N.D.E.A. and Casey Bill governing foreign language instruction is properly understood, the objective of California education is to eventually make every child as bilingual as Juanito. Such programs afford the Mexican-American child an opportunity to share his knowledge with his classmates and receive new recognition for a valuable asset. It helps Juanito participate actively in school and raise the concept of what other children think of him.

It is unfortunate that a loophole in the Casey Bill law has enabled some School Districts to declare their dispensation from Spanish instruction on the basis that many youngsters come from Spanish speaking homes. However, on that basis, none of us would have to study English since we come from homes where English is spoken. Spanish may well be needed more for Juanito than for Johnny, because it is a matter of inculcating the child with a pride and respect of his own heritage. The Mexican-American community would like to see this loophole in the law closed, and hopefully that Spanish would be instructed to all children.

Another area where Juanito has been penalized is the matter of IQ tests written in English. Sometimes this child does poorly on such a test because he cannot understand the question. His poor score, places him in a low percentile of the class or school, and he is promptly placed in a group of slow learners. However, this child is not a slow learner, at least, not until he is forced to keep pace with the retarded pupils in his class.

What's wrong? Why have we failed to communicate with one another? In 1952 the State Department of Education held a conference in San Bernardino concerning the Spanish-speaking child. Afterwards, a summary of the conference was published and widely distributed. Out of more than thirty participants,

only two were Spanish speaking. And one of the two told me later she did not speak Spanish; she simply had a Spanish surname. The Mexican-American community did not participate, and the conclusions reached in the document afterwards were inconsistent with the feelings of the community as well as the basic concepts of modern sociology. The good intentions of highly professional people fall short of their goal because they forgot the role of the community and the school and the nature of the child they were studying. I hope we do not lose sight of both the problems and talents of Juanito's language background.

But in general, there seem to be six areas where Juanito's problems seem most acute. 1)counselling the Mexican-American child, 2) reading and language arts among bi-linguals and bi-culturals, 3) Spanish for the child of Mexican-American descent, 4) citizenship and social adjustment from Spanish speaking homes to English speaking schools and society, 5) fine arts and manual arts programs, 6) competitive athletics.

Counselling the Mexican-American child is a key problem today. It originates at the institution of teacher preparation where the counselor receives his training. At present, no curriculum which the counsellor is required to take combined Spanish instruction with sociology of the Spanish speaking community. As a matter of fact, future teachers, counsellors, and administrators are not required to study a curriculum which prepares them for service among Mexican-American children. At present, in all State Colleges of California, less than 1% of the graduates ever take a course in Spanish or a course in Mexican-American sociology. The sociology courses which many students are required to take combine together the problems of the Negro, Mexican-American, Oriental-American, etc., as if their problems were similar or identical. I am informed that this course at one of the three largest

State Colleges accommodates about 4% of the student body. In other words, the counsellor who has a key job of establishing a unique rapport with children does not have the professional background that is necessary. In many instances the counsellor is actually antagonistic to the Mexican-American culture which he does not understand. Therefore, if the pre-service preparation of the counsellor is faulty, I would recommend that our in-service workshops and programs should fill the gap. Moreover, I recommend that the State Department of Education take under advisement the publication of a manual for counsellors of Mexican-American children. I recommend that the community find its views in such a document and that the leaders of the Mexican-American community be joined by professional educators of Mexican-American descent in order to draft such a document. I further recommend that such a document be made available to all school districts in the State of California.

Second, reading and language arts among bi-linguals and bi-culturals has not received the attention it merits. The bi-lingual child is often at a disadvantage because no approach respects the fact that he speaks Spanish. There has been little effort using the Spanish language to teach English. Also, domestic conditions often short circuit the child's concentration, motivation, or emotional stability. Poverty, disease, alcoholism, child abuse, father abandonment are some of the reasons why Juanito does not read well. His inability to read frustrated his ambition and morale, so he compensates with anti-social behavior that will win attention. In other instances, there is a conflict of loyalties which he imagines between his Spanish speaking home and English speaking school. Both represent two poles of authority in his life; both seem contradictory to his understanding of himself and society. This child is often hypersensitive to the emotional conflicts of adjustment in which he sees himself as someone"different" than the vast majority of English

speaking playmates and friends. At this age, no one wants to be different, and nothing strikes terror in his heart faster than the image of himself as someone who does not belong to his own society because of some disqualifying feature. Patience and sympathetic understanding will go a long way to help Juanito read, particularly, concerning the other problems which this little child struggles to overcome.

Third, I have already spoken about Spanish for the child of Mexican-American descent. But I would like to say a few words concerning the non-Mexican-American Spanish teacher. In our FLES (Foreign languages in the elementary schools) programs today, many wonderful teachers have responded to the challenge. I know of no similar experience in American education where so many teachers have contributed so much of their time to make a new program succeed. It has been my honor to be able to participate in many programs throughout the State, and I have observed other Mexican-American professionals and Spanish speaking teachers involved in these programs. But I believe they would agree with me that the success of our FLES programs have been due to the non-Mexican-American teachers, who, with open mindedness, enthusiastic zeal, and the application of the concepts of good elementary education have learned Spanish and how to teach it to children. For the benefit of administrators who may be concerned, I would say, show me an enthusiastic and competent Spanish teacher of the elementary grades, and I would show you a candidate to teach an in-service workshop of Mexican-American affairs.

Fourth, the question of citizenship and social adjustment from Spanish speaking homes to English speaking schools and society seems like the subject of language has never entered the picture. We can award eight merit or proficiency badges to our Boy and Girl Scouts of America for their knowledge

of Spanish language and culture, but we still do not understand that Juanito's problem is his divided loyalty between his heritage and his citizenship and the school must define for this child the true nature of his problems and his talents. His Mexican heritage is not inconsistent with the American way of life. Rather, like so many contributions by so many diverse racial and ethnic groups, America is stronger, more beautiful, and wealthier. We cannot expect the Mexican-American child to grow up to be a good American if we make him ashamed of his parents or his Spanish language. We must inculcate in our children a respect for their heritage and the responsibilities of American citizenship. The two are fundamentally American in their oral, legal and historical origin.

Perhaps one way to improve the citizenship status of the Mexican-American child is to improve our textbook selection and publication. The Spanish and Mexican-American period of California History and Southwest History do not always portray a fair and impartial story of the Spanish conquest and discovery and the later colonization period. Like cops and robbers, the story of the "good" guys is not always clear; Spanish colonizers often are not distinguished from English and Dutch pirates in the Caribbean and the outstanding identity in that one group speaks Spanish and the other English. Identification with the English speaking group is immediate, although that group represents outlaws, thieves, and murderers. The social order of the Christian world is represented by the Spanish speaking group, which in this case, becomes the villain or the outcast because they speak Spanish rather than English. The case of Juan de Onate is a case in point. Juan de Onate, the founder of Santa Fe, New Mexico, founded the State of the forty-seventh star in the flag several years before the pilgrims founded Plymouth, Massachusetts. The governor's mansion,

plaza square, and cathedral are still standing today in the heart of Santa Fe. But not enough is said about him or his colony who suffered hostile Indian attacks, famine, and disease.

For some reason or another we never talk about the printing press in Mexico City, the first in the Western Hemisphere; the many fine libraries--some in California. We never talk about Sor Juan Inez de la Cruz, the 10th Muse, a child prodigy, poetess, mathematician, physicist; at the age of ten, she had devoured a library, and at thirteen engaged the doctors of the University in an open polemic in higher mathematics. She proved the Copernican theory and observed scientifically Haley's comet from the steps of the cathedral of Mexico at a time when people were committing suicide by jumping off of bridges because they thought the apocalypse had arrived. Sor Juana has the unique distinction of being the first American feminist in the Western Hemisphere.

The name of Bartolome de las Casas, defender of the Indians, is seldom heard. A man who single handed wrote letters to the King of Spain, appeared before the court, preached a gospel of love and kindness for the Indians, founded missions and convents, translated Indian languages into Spanish, and represented throughout his life a moral voice which reminded his compatriots of their Christian obligations and duties. The marvelous chronicle of Cabeza de Vaca and his adventures throughout the Southwest, Coronado's letter to King Charles the V describing the Grand Canyon, the letters of Christopher Columbus to the King of Spain, the life of his son Diego, as Governor of the Island of Hispaniola. As we could go on and on. Somehow, the reader gets the impression of two extremes concerning the Spanish and Mexican histories of the United States. One is a sentimental and romantic picture, completely out-of-focus with history, with a false idealization of early California life.

Ramona and her marriage place, the song "la Golondrina", and the facade of one of the missions is a perfect sterotype. California is depicted as a wilderness on a frontier far from culture. However, in every mission the padres had libraries; the rancheros had good libraries which they brought from Spain; they were people of refinement, education, and wealth; they read Don Quixote de la Mancha by Miguel de Cervantes. They did not eat with their fingers, and they prayed to God in Spanish. The other picture omits the sentimental interpretation out of preference for a pragmatic conclusion. The Mexican-American children of this State are all out in the fields cutting lettuce and picking fruit. Nothing wrong with this. Nor the fact they do not wear shoes. But too much of it gives the impression which a high official of Government once said to the MAPA convention in Los Angeles a few years ago. That our people are dropping out of school to pick lettuce in the field and fruit in the orchards and that we do not have leaders because we do not complete school. The master of ceremonies reminded this gentleman that on the speaker's stand stood six Mexican-American citizens, one with the Ph.D., one with the Ed.D., two LL.D.'s in Law, and two social workers with the B.A. and M.S. degrees, and that strangely enough, all had gone to school. In other words, we must seek a balanced picture, neither to glorify or villify, but stay within the realm of reality and give to Caesar what belongs to Caesar. Perhaps it is time our children should know more about the Honorable Edward R. Roybal, Congressman of the 30th Congressional District; of Mr. Daniel Huevano, Assistant Secretary of the Army; of his excellency Tellez, former mayor of El Paso, Texas, now Ambassador to Costa Rica, of the six Supreme Court judges of Mexican-American descent in California. The Mexican-American community has a right to feel proud of its leaders in every walk of life, from government to education, and

most of all, of its war heroes of World War II and Korea. It is interesting to note that the only soldier, once a captive of the Viet Cong in South Vietnam, to escape his captors is a Mexican-American from El Paso, Texas. Surely there must be some value in all this; something better than a serenader with a guitar in his arms underneath a balcony; or a Mexican-American child prodding a burro in the desert while a jet plane zooms overhead.

Fifth, fine arts and manual arts programs are of vital concern to the Mexican-American community because many Mexican-American children demonstrate great talent which prepares them for jobs after graduation. Although fine arts and musical arts are always competitive, there will always be opportunities for fresh and new talent. Special schools should prepare those children with exceptional talent for vocations and professions. We should restore the lost dignity of the man who works with his hands, and pass on to our children this respect for work and manual labor. There is a great need for skilled labor such as plumbers, electricians, carpenters, painters, brick layers, barbers, x-ray technicians, auto mechanics, etc. Children who are poor performers in academic subjects should not be stigmatized, but assisted to find their place in society. Too much pressure on college education for everyone overlooks the minority child who would do better to go to a trade school in order to learn how to make a living. This bread winner and good citizen should be just as much an integral part of our thinking as the child who is college material and college oriented.

Sixth, both the Negroes and Mexican-Americans of California have a similar experience in the area of competitive athletics. Both have found this area open to them. Both have achieved recognition in school, in the community, and in the national press for their abilities. There is hardly a school, conference or league where youngsters of these two backgrounds do not excel. Furthermore

the ruggedness and competitiveness of athletics has provided these youngsters with a constructive outlet for their emotions. In the case of minority children, competitiveness is not always a psychological part of their attitude. This is particularly true of the Mexican-American whose hispanic psychology of everyday life does not equip him for the competitive world of the Anglo-Saxon. Unlike the Jews who indoctrinate this competitive spirit in their children from early youth, our Mexican-American children must acquire this impetus from some extrinsic source other than their home. This lack of competitiveness has created a complacency and passiveness often mistaken as laziness. This is the unfortunate aftermath of the Mexican-American War which creates in the mind of the conquered a feeling of surrender, impotence, and inferiority.

Thus, competitive athletics should be appreciated for its psychological values as well as its physical training merits. However, the doors of coaching jobs and athletic directorships are still closed to these youngsters throughout the State. State Colleges, Universities, private colleges and universities still do not employ qualified Negro and Mexican-American staffs. Professional sports is a different story; but the area where they could do so much good, education and coaching,is still a barrier which we can only hope will come down in the near future.

In summary, I have endeavored to show the relationship between the Mexican-American child and the Mexican-American community in relation to society at large and the professional educator. In order to understand the Mexican-American child it is necessary to understand the Mexican-American community; the views of its leaders, the language and customs of the Spanish speaking citizen. I have under-scored the problems and talents of this child which are often mistaken one for the other. I have stressed the need for this

child to study Spanish in school, and to receive from educators a reinforcement of his self-confidence and pride by inculcating an appreciation for his Mexican heritage. I have stressed his lack of competitive spirit, in some cases, his domestic instability, his reading problems and emotional problems that are compounded. I have stressed his athletic ability, his linguistic and artistic talents, and his loyalty as a citizen and as a soldier.

On the other hand, I have defined the need for new curriculum for guidance counselling of the Mexican-American child in the State Colleges, teacher preparatory schools, and in-service workshops. I have recommended that the State Department of Education publish a manual for guidance counselling of the Mexican-American child, written and edited by competent Mexican-American educators and citizens of the community. I have stressed the importance of image building among our children to combat drop-outs in the schools, and I have suggested the use of outstanding entertainers and artists for this purpose. I have called attention to the fact that serious inequities still exist in positions of authority, leadership, and responsibility, in education, government, commerce and industry. That there is a need for college presidents and deans of instruction of Mexican-American background; of deanships, directorships, and chairmanships throughout the higher education in the State because it is fair and just; because they are competent and well qualified; because they not only serve their community, but also the job of raising standards in the community. That society must make job opportunities available for minority boys and girls who do not excell academically, and for that reason, they should receive adequate vocational and manual arts training. Perhaps there is a job to be done by the Mexican-American community of recruiting children to the teaching profession. Future Spanish programs throughout the State are in a terrible need for competent teachers. Perhaps the Mexican-American community

must accept greater responsibility for the education of its children by keeping ITS their youngsters in school and giving THEM him love and the advantages of a stable home.

The problems of the Mexican-American child need the cooperation of all segments of society. The Mexican-American community is ready to assist educational programs addressed to its children. But as much ~~as~~ DEEPLY it is concerned with the best education for all children.

Indeed, how can we conclude without saying a word of thanks to the many thoughtful teachers of non-Mexican-American background who have brought our children along the path of enlightenment, dignity, and understanding. The Mexican-American community is grateful to those who sacrifice DEVOT TO their lives in order ~~that~~ HELPING our children walk in the light toward a rich and full happiness. How can society ever repay ~~the~~ teachers what they truly are worth! But as Shakespeare would say, "that's the stuff that dreams are made of." The ideals ARE THE that give us hope, that make us reach for a star, and that help us talk with God when the night is long.